

THE FIELD IS THE WORLD

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The Missionary Helper

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BY THE

FREE-BAPTIST.

WOMAN'S MISSIONARY SOCIETY.

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The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

VOL. XI. SEPTEMBER, 1888. NO. 9.

THE annual gatherings at Ocean Park have so much interest for all our readers that we feel that we can not serve the cause better than by devoting most of the space in this number to the meetings recently held there. We can only refer to the lectures in the various normal courses as being not only interesting, but very profitable to all who heard them. The lectures on missions, by Mrs. Mary R. Phillips, were illustrated by various objects of interest brought from India, and by a life representation of a zenana home scene. The hearers were kept cool by a punka, improvised for the occasion. During the children's mission hours, Miss Mary Bachelier aided by singing Hindu songs and telling of her experiences in India.

As might be expected, the subject of *union* between our Mission Boards occupied careful attention. Although a marked difference of opinion exists between those who have considered the subject carefully, the spirit of harmony and considerate kindness which pervaded all the discussions was prophetic of the time when we shall see more clearly how union in work can be effected without loss in force or methods. The reasons in favor of union having been presented last year, by especial request, Mrs. J. Burnham Davis this year read a paper giving the objections to immediate union. Our readers have the opportunity to read this and other valuable papers.

MISSIONARY CONFERENCE.

THIS was one of the most interesting meetings held in connection with the Woman's Convention at Ocean Park. Mrs. E. W. Porter presided. Prayer was offered by Mrs. E. S. Burlingame. Papers were read by Mrs. F. S. Mosher, on "Home Missions;" by Mrs. J. A. Lowell, on "Missionary Concerts;" by Mrs. A. B. Webber, on "Systematic Beneficence;" and by Mrs. J. B. Davis, on "Union."

The reading of the latter was followed by earnest discussion. Mrs. M. R. Phillips was glad that the objections to union had been so ably presented, but she felt that our brothers need the mother and sister element to make their work for missions more effective. She appreciated the work that has been done by the Woman's Society, and considered it a needed school. She was not prepared, by any means, to say that the society should be disbanded, but she thought it time for a class to graduate. Our work in India is suffering sadly. Let us bring new forces to aid in the work of the general society. When a machine has been used fifteen years, another may be found more effective.

Miss L. A. DeMeritte was called for, and said she believed that there was no real disagreement in the thought of those who had preceded her. Both expected that union would come sometime. Both believed that steps were necessary to it. She would place a standard, the reaching of which should be an indication that we were ready for union. When the General Conference has women delegates, who are recognized on committees as men are, the time will have come when, on the part of both men and women, the obstacles to union will have disappeared, and a natural, not a forced, union will take place.

Mrs. Burlingame had looked upon the Woman's Society as an educator, and believed that, in God's own time, its need will have gone; but all development is by growth, and we must

be careful not to destroy, by attempting to unduly hasten, that which needs time in order to secure a natural result.

The children's hour followed immediately after these exercises, during which Mrs. Phillips deeply interested the little people who had gathered, as well as aided those who are older, and who have charge of Bands at home.

UNION: ARE WE READY?

BY MRS. J. BURNHAM DAVIS.

IN a time of direst need, a few Christian women, upon their knees in their closets, decided they would make some personal sacrifice, that they might be able to do more for the suffering cause of Christ than they had ever done before. It was a simple thing to have a little less personal adornment, to have a little less elaborate furnishing for the table, "for Christ's sake;" but he who notes the sparrow's fall did not overlook these little things, but blessed them to both receiver and giver. Such proofs of approbation only stimulated to greater sacrifices, constantly blessing and blessed. Sacrifice costs and has a marketable value; so consecrated time, rescued from other employments, consecrated strength, saved from unnecessary labor, consecrated money, fragrant with the prayers that followed it to the mission treasury, would allow only the most careful and conscientious expenditure of either. Some consecrated hearts gave to this work abilities which, estimated by dollars and cents, might have secured a large annual salary. Every dollar received meant a dollar for India, Harper's Ferry, or the West. Gratuitous work for the Master brought its own recompense in greater ability to give, greater love for the work, a keener insight into its needs, and a clearer conception of the words, "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty." The Free Baptist Woman's Missionary Society is the child of this self-sacrifice, born in that time of peril to our Foreign

Mission. It has been tended with the most vigilant care, that only such nourishment should be given as would insure its highest and strongest development ; it has been watched over with maternal solicitude, that no early training or petting should develop unsightly or dangerous deformities, which, in the future, it might require painful surgical operations to remove. Money needful has been generously furnished, but the cost counted with the most scrupulous and exact economy at each step. This child, now fifteen years old, the women of this denomination look upon with loving hearts and a commendable pride, grateful to God that it shows such a healthful development, such force of character, such comeliness, as not only to merit and receive their approbation, but to challenge the admiration of the other sex. But she is still a child, only fifteen years old. She is not a precocious child. She is too young to wed.

It has been the practice, for several years, to send women delegates to some of our subordinate religious bodies. In rare instances,—so rare that possibly, until recently, these delegates could have been numbered upon the fingers of one hand,—women have been sent to our Yearly Meetings, but when there, their presence has been entirely ignored. Less than three months since, one of the oldest and strongest of the Free Baptist Yearly Meetings was represented by one hundred delegates, twenty—one-fifth part—of whom were women. Their names were read in the list of delegates ; they were in their seats at the opening of the convention ; they were in their seats during the three days of the convention. Questions were discussed to which they had given thought and prayer, and in which, as a large majority in the membership of Free Baptist churches, these women were vitally interested, and upon which they were prepared to express opinions based upon thoughtful conviction. Various committees were appointed ; not one woman's name appeared upon any one of those committees. Delegates were elected to other religious bodies ; the whole work was appor-

tioned to the men, with most charming frankness ; and it is doubtful if the chairman, although only a few days before, in his own Quarterly Meeting, he had very strongly advocated sending women delegates to this meeting, even thought that both sexes before him, not only by courtesy but also by right, required proper recognition. At the triennial meeting of the Free Baptists it is considered a matter of disrespect to omit any one of the delegates from some committee. Were a member repeatedly neglected, would he not infer that, in the minds of the assembly, he was considered an inferior and intruder? Could any woman placed in such a position fail to experience a similar feeling? Sometimes women sent to higher religious bodies are refused admission, as in the case of the women delegates to the late Methodist Conference, of whom Miss Frances Willard was one. The constitution of that society admits to a seat in its body *laymen*. Webster defines layman, "one of the common people in distinction from the clergy: one of the laity." Laity he defines, "the body of the people as distinguished from the clergy; a body of people not in orders." One objection to the admission of the women was that they were not *laymen*, and the constitution said nothing about *laywomen*. "So God created man in his own image, in the image of God created he him; male and female created he them." Would that our Methodist friends had taken this passage, and given from it a definition of laywoman,—a word coined for the occasion, to keep some of their most distinguished delegates from their seats simply because they were *women*.

That this was not the only reason is seen in the other argument used at that time; viz., that each woman admitted to a seat in the convention meant the displacement of a man. Such arguments and decisions are more worthy the quibblings of the lowest pettifogging courts than of one of the highest ecclesiastical councils of the land.

In no instance, to my knowledge, has a woman delegate ever had a seat in our General Conference. From subordinate

bodies to the highest in the denomination, woman has no voice in the vital questions which are so important for the development of the denomination to which she is willing to give her work and her life.

Were the Free Baptist women to-day to give up their own organization, and unite all their forces with the parent societies, what guarantee is there that the future would not hold humiliating experiences for them similar to those I have just noted?

Query,—how many years of such experiments will it require before the "Ideal Society" of which we hear so much, will become a reality? Woman can no longer be a mute figure-head, to be used for adornment; she can not be a lay-figure to be trundled from side to side for the better exhibition of another's work; she can not go back to the practice of using all her energies to open the too long and too closely guarded pocket-books of the denomination, that money may flow into the Lord's treasury, and then have no voice in its use. With a desire to please that would be charming were it not plain that woman's character is so misunderstood, it is sometimes said: "We will let you send all the delegates you wish;" "we will give this whole work of missions into your hands, if you desire it." Woman does not want the whole representation; she does not want the whole work. She only desires an opportunity to develop and use the powers with which she is endowed, and for which she is held responsible. She only wishes for the same freedom from restraint and the same opportunities possessed by the other sex. When woman's ability to plan and execute, when her quick perceptions and careful judgment can be called into action, without hindrance because she is a woman; when in matters of trust and honor, in civil and religious positions, she is welcomed as an equal factor, an equal co-worker in every department in which she has shown herself efficient,—then and then only it may be proper to talk of union.

DISCOURAGEMENT.

The argument of discouragement is an unfortunate one in this controversy. It is not a good argument for union. Who would wish to take for a business partner a person who had become discouraged in that particular business? Certainly *not a woman*.

FICKLE MINDEDNESS.

After years of comparatively successful effort in the F. B. F. M. S., there was an outgrowth of the Woman's Systematic Beneficent Society, with its aim to arouse more special interest in and collect more funds for Foreign Mission work. All of its collections passed into the treasury of the parent society. That society was short-lived, because there was nothing to give permanency to the organization. It, however, awakened some of our women to the fact that, as they had the ability to accomplish much, they were responsible for this ability.

Again, for years, men and women worked together in the parent society, unsatisfied always with the small results following their labor. There came a time when, obedient to the call of One higher than man, to do a work of its own, which no one else could do, this Woman's Society sprang into existence. For ten years it may have seemed to those who looked on, like an experiment; but when, five years ago, it secured a charter, it gave evidence to even the most casual observer, that it had, from the first, been designed as a permanent institution of the Free Baptist denomination. Were we now so recreant to the trust committed to us as to make another change, and go over the same ground with this record of the past, would we not show ourselves *so fickle-minded* as to be unworthy to receive important trusts?

The expression in a letter, recently published, from India, containing the statement that, in the writer's opinion, the reason for the short remittances to that country from the parent society is, that "much of the funds which formerly came to the

parent society is now devoted to the Woman's Board," and "that which they are doing is the very thing that is crippling the parent society," brought consternation to some women's hearts. There has never been a purpose to divert funds from the parent channel into any other. The Woman's Missionary Society was designed to supplement the parent society, upon the principle,—

"Go make thy garden fair as thou can'st;
Thou workest never alone;
Perchance he whose lot is next to thine
May see it, and mend his own."

hoping, if work could be done efficiently upon a little different basis, that both the work and plan would carry their own commendation, and inspire the parent society to accomplish more and better things than ever before. The women have never withdrawn their support from the parent society. Their names are enrolled in its membership. Much of their money goes into its treasury.

Wherever a Woman's Auxiliary is formed, if there is any regular mission work in operation, it is emphatically stated at the beginning: "It is not expected, neither is it desirable, that you make your contributions less to other work, because of being a member of this society. This organization is only designed to interest you to do *more* than you have ever done before, *not* to turn what you are now giving into a different channel." Our mission agents at the West are counseled, wherever they organize new societies, to urge pastors to introduce the card system to their churches, that both societies may go hand in hand. *If* this writer has voiced the sentiment of *his* society, may it not be possible that the premises are wrong, and therefore a wrong conclusion has been reached? May it not be that the parent society, as it has witnessed the commendable success which the women have achieved, instead of keeping pace in plans and earnest work, has first *halted to look on*, then *criticised*, then *complained*? If so, whose fault is it that better

work has not been done? Can it be laid at the door of the Woman's Society?

" Oh, how much more glorious record
Had the angels of them kept,
Had they *done* instead of *doubted*,
Had they *warred* instead of *wept*."

If money has ever been diverted from the one channel into the other, may it not be that the *methods* of the Woman's Society so commend themselves as to exert a strong influence in that direction?

Let us consider a few of these methods:—

1. Especial efforts are made to interest each woman and child in the church, and each new one as they connect themselves with the church, in the subject of missions. This is a patient, persistent, personal work.

2. At the commencement of each year a summary of the most pressing needs of the mission is made from the reports of the workers in the field. An estimate of what the society may be able to do the coming year is based upon the annual increase of its funds since its organization. To this is added a margin of a few hundred dollars, which is a test of faith in the work for Him who holds the gold and the silver and the "cattle upon a thousand hills" in his possession.

Upon this basis the appropriations for the year are made to each department of the work.

3. The *salary* of each person covers all the appropriation to that individual, except a small amount of house rent in one or two exceptional cases.

4. The society has a working capital from bequests by different individuals for this purpose. This working capital is safely invested in mortgages. If at any time when a remittance is due, enough money is not in the treasury, these papers can at once be placed in the bank as security, and sufficient money drawn to meet the emergency. But according to the conditions of the working capital, the next money that comes into

the treasury must be used to redeem these papers from the bank. This replaces them in the hands of the treasurer, to be used again in like circumstances; so in the Woman's Society there are no deficits. The remittances are always full, and sent regularly. I am happy to be able to report that the instances are very rare in which the papers of the working capital need to be thus used. The *fact* that the *society can* so promptly meet all demands upon it gives confidence in it, and usually the amount of a full remittance is in the hands of the treasurers when needed.

5. No officer in this society receives a salary.

6. All officers in this society pay their own traveling expenses when attending Board meetings.

7. If it is necessary to send a delegate from the Woman's Missionary Society to any other body, if it is thought advisable to publish leaflets or circulars, all such expenses are met by an incidental fund, to which the members are asked to contribute a few cents annually, leaving intact the money contributed for missions to be used in mission fields.

If these methods have been successful, why not use them? Union is not a necessity for this. They can just as well be tested separately as together. Some of them it can hardly be supposed the parent society would be willing to adopt, since from the very beginning they have so strongly disapproved of them. Some of them which the Woman's Society have used very successfully might not seem feasible in the parent society. If not, what does *union* mean but an *entire change* in our methods for something else, we *know not what*? What argument can be used for leaving methods which have thus far proved successful, and adopting new and untried ones?

If a machine does satisfactory work, it recommends itself more highly the longer it is used. Why destroy it, and buy a new and untried one, or one *slightly remodeled*, which in former years *never* answered the purpose for which it was designed?

Trust and responsibility have a developing power which

should not be overlooked in this discussion. Take as an illustration the W. C. T. U. Many women are to-day, by their words and deeds, stirring sluggish hearts to action and helping on the right, who might never have had their latent powers developed, had not the responsibility of *that* organization depended upon woman's fertile brain to plan, and woman's earnest heart and head to execute. Said the president of one of its large organizations,—and, by the way, a woman always loyal to *union*, if by union can be gained *greater strength*,—"I have always found, when we have attempted to organize W. C. T. Unions composed of both sexes, they have not been as efficient as when we do our work by ourselves." "The men have so long stood at the front they naturally expect to stand there; the women have so long stood in the rear they naturally fall into *that* place, when they attempt to work together, thus leaving the responsibility to those who are not as well adapted to carry on this work; the interest flags, and the organization is a failure." This Woman's Missionary Society is having an influence upon the women of the Free Baptist denomination which ought not to be under-estimated. "She hath done what she thought she could not do," because the Master came and called her to it, and lovingly she responded to the call. We have stronger women in our churches to-day because of it,—women who would have been left in quiet retirement, to think of bodily ills, it may be, or fritter away their time, had not this responsibility been thrust upon them.

Were we now merged in one society many of these women would go back to their ephemeral existence, leading those who shall follow them along the same low plane of living, no one braver, wiser, or better because of them. We can not give up this trust committed to us. It is a trust not only of the heathen of India, not only of the South and West, but of a higher development of all our women in all our churches. The future is full of hope, because full of God and God-given opportunities. Much averse to my own *inclination*, I consented to present this

side of the question of union. My conviction, from the first, has been that the discussion of this subject is, *at present*, uncalled for, and had the energy and thought bestowed upon it been used for raising money, with a singleness of purpose worthy of our people, much *better* results might have been reached long ere this, for our suffering cause in India.

If, in the *future*, there comes a time when it is best for these societies to unite, I fully believe they will be as naturally drawn together and coalesce as two drops of water when placed in contact, but a forced or premature union will work only disaster and insure defeat.

THE MISSIONARY CONCERT.

BY MRS. J. A. LOWELL.

[Read by Mrs. S. C. G. Avery, at Woman's Convention at Ocean Park.]

IT was a remark of Napoleon that "the army that stays in its entrenchments is already beaten." The Christian church that labors simply to build up its own fortifications, intrenching itself securely in its own fastnesses, making no aggressive warfare upon enemies at distant points in the field, can never prosper, in the best and truest sense.

Dr. Pierson speaks of the present missionary struggle as "the campaign of the ages." If this be so, is it not a matter of the utmost importance how this campaign shall be the most successfully prosecuted? Among the agencies in operation for carrying on this grandest work of the centuries, is there one more hopeful in its results than a live missionary concert? To be interested in an object it is necessary to have an accurate knowledge of that object. Is not the woful lack of intelligence concerning the progress of the missionary work the principal reason of the apathy and indifference exhibited by so many professed Christians? And yet there is no end of missionary news. It has been truly said that "one must be on the alert to keep pace with the progress of the kingdom, in our day."

But it is a fact no less sad than surprising, that, among numbers of Christian people—people even of culture and intelligence—very little is known of this wonderful campaign. Visit them in their homes. Books are plentiful; there is no lack of the various periodicals of the day; but literature distinctly missionary is nowhere to be seen.

Speak to these people of the claims of this work, and the answer is: "Oh, I have no interest in missions,—particularly in foreign missions. There are heathen enough at home." The old, old objection, that has been current ever since the inauguration of evangelizing work! Phillips Brooks, in referring to this objection, forcibly and fittingly remarks: "That plea we all know, and I think it sounds more cheap and shameful every year. What can be more shameful than to make the imperfection of our work at home an excuse for not doing our work abroad?" In consideration of so much indifference, so much real ignorance concerning the movements of the grand army that is seeking to demolish the strongholds of superstition, is it not an absolute necessity that each church have a stated meeting, whose object shall be the diffusion of such intelligence as shall deepen the sense of obligation to the needy, creating an interest that will lead to earnest prayer and persistent self-sacrifice?

Is the question asked, "How shall a live concert be maintained?" The answer is, By earnest, sturdy work, just as any meeting is maintained. No meeting is self-sustaining. *Somebody* must feel the eminent fitness—nay, the imperative importance—of such a meeting, and, undaunted by difficulties, either seeming or real, go resolutely forward, determined that no effort shall be spared to make the missionary concert a gathering of ever-increasing freshness and interest. Who is this *somebody*? Who must bear this burden of responsibility? There can be but one answer—the pastor! the one who is generally the motive power in the other meetings of the church. One eminent for his missionary zeal has fittingly said: "Those who are set

apart for the special office of leadership are to project the advance movement, plan the campaign, and conduct the hosts." I unhesitatingly venture the assertion that there is not a Christian church among the thousands of our land, where a judicious pastor—one who understands something of the grand purpose of God in leaving a Church in the world—may not institute a regular missionary meeting, that shall enlist the sympathy and hearty co-operation of his people.

But, while the pastor must be the leader in this matter, it is by no means necessary that all the preliminary work devolve upon him. With his many and varied duties, this may not be reasonable. In every parish there are willing helpers whose services may be enlisted,—those who are ever ready to lend assistance in any department of Christian effort.

As to the methods by which the missionary concert may be made of the greatest efficiency, one plan which the writer has seen successfully prosecuted, is for a large number to be active participants in the meeting. Give as many as possible something to do. The suggestion has been made that those who are not accustomed to attend, have some part assigned them. Very few will refuse a kind invitation to an active share in the exercises, particularly if the part which they are requested to take be prepared for them. Thus these participants, feeling that a share of the responsibility of the meeting devolves upon them, will become interested in the success of this missionary school,—an interest that will deepen as the months go by, and may lead to most hopeful results.

It is very desirable that as much variety and freshness as possible be introduced into the meetings. A dull gathering has few attendants. The prayers should be *live* prayers; the singing should be *live* singing; the statements living issues, showing the marvelous transformations wrought by these wonderful modern miracles. So broad is the field of investigation, so abundant the material from which to glean, that, in making the necessary preparation, there may be danger of culling too

much. It all seems so grand, so important, that there is often difficulty in knowing what to take and what to leave.

A Missionary Catechism, giving the facts of some particular field, with questions by the leader, responded to by various individuals, has been found to give an added interest to the meeting. These exercises may be found occasionally, in some of the principal missionary magazines. But intelligence of nearly every field is now so plentiful, so easily obtained, that exercises can be prepared with very little difficulty.

Another important question arises. How often shall the missionary concert be held? The answer is emphatic. It should be a *monthly* concert. How else is it possible for a church to become intelligent in a work that is enlisting some of the grandest minds of this or any age? A school whose sessions are held only occasionally, perchance weekly or monthly, would expect to see very little proficiency among its pupils. So in this missionary school, it is utterly impossible for the best results to be achieved by quarterly or semi-quarterly meetings. Said a lady recently, "We have a missionary concert once in three months, but there is not much interest in them. The truth is, the people don't like missionary meetings." How much interest should we expect, if our usual prayer-meetings were held once a quarter only? "Ah! but," says one, "the prayer-meetings are for our own benefit." For ourselves are they? Is working for self, merely, the duty of a Christian church? Are we so narrow in our range of thought, sympathy, and interest that we can not give one hour a month to the contemplation of themes so vital to the interests of Christ's kingdom? It is a fact well understood that every kind, benevolent deed reacts upon the doer; and as with individuals, so with churches. That church is sadly to be pitied whose horizon is bounded by the limits of its own town or city, whose sympathies never reach beyond the "heathen at home." There is danger that those heathen will receive very little benefit from such a

church. The stream of its beneficence being so shallow, the drought of summer will dry it completely up.

"Go ye into *all* the world!" Did we understand more fully the significance of this "marching order" of our Lord, there would be no need of emphasizing the importance of the missionary concert. It would, equally with the usual prayer-meeting, be the beloved child of the church, ever deeply valued, never to be discontinued, till prophecy becomes reality, and the heathen are given to God for an inheritance.

IN MEMORIAM.

"MRS. DEXTER is dead." The words were spoken in subdued tones to a little group of women at Ocean Park, met to consider the interests of Christ's kingdom. The tears started. Faces grew sad. We knew that for her it was glorious to have reached home and rest, but such a large vacancy was left behind!

Clara Evans Dexter had been for many years closely identified with our denominational interests. Becoming a Christian in early life, her devotion to duty as a school-girl at New Hampton, as a daughter and sister in the home where she cheerfully helped bear the family burdens, and as a pastor's wife, was so marked that a train of loving, helpful influences have been set in motion, such as will be enduring for good. Wherever her husband (Rev. Lewis Dexter) has occupied a pastorate there are mourners to-day.

The following extracts from a letter received from one of these places express the feelings of many friends:—

"BLACKSTONE, MASS.

"Personal experience has taught so many of our women here just how true a sister Mrs. Dexter could be. Troubles, trials, and little perplexities too sacred for the ears of any one else were not too sacred for hers, and, taking such to her, we have been sure of any help it was in her power to render. A short time before her death,

a young lady said, 'Were I in any trouble, I could go to Mrs. Dexter and find help.' Another lady said almost the same thing. Still another speaks of her as 'her best Sunday-school teacher.' Give other voices a chance, and they will tell what niche she filled in their lives. How truly blessed are they 'who die in the Lord, for their works do follow them.'

"Considering Mrs. Dexter's physical inability, would not the Master almost say, 'She hath done more than she could'? We feel that too much of eulogy will not be said, so replete was her life with good works. 'How long we live, not years but actions tell.' You who knew her best tell us how old our dear friend was. Wave, sweet grasses, over the lowly grave in the Green Mountain State! Whisper to our loved one that we long for the 'touch of a vanished hand and the sound of a voice that is still.'

"Long in our hearts will there be a corner sacred to the memory of Clara E. Dexter, who, in her life, built the monument which should mark the spot where she entered into rest.

" 'Beautiful goal, with race well won;
Beautiful rest, with work well done.'

"MEMORY."

The funeral services were held in the Free Baptist church at North Berwick, Sunday, Aug. 12, and were participated in by several clergymen and some ladies. The *News and Journal* says:—

"Miss L. A. DeMeritte addressed the congregation, standing close beside the head of the casket. She said she wished to say only a few simple words, such as she could honestly say face to face with the one who was watching from the other shore. She expressed her regret that an intimate friend of Mrs. Dexter in Rhode Island, who was absent on account of sickness, was not present to speak of her work as former president of the Free Baptist 'Woman's Missionary Society of that State. This work engaged the attention of Mrs. Dexter for several years, and her clear head and executive force helped to make it what it is—a society best perfected in its methods of work of any in the denomination.

"The speaker then referred to her intimate acquaintance with the departed in the work of the Woman's Bureau at Ocean Park, where she will so much miss her counsel. She said that Mrs. Dexter was one of the few women who urged its organization, and because of her knowledge of the work became its president, holding the office until death. When older women halted, fearing that the Woman's Bureau would divert the attention of women from the work of the Woman's Missionary Society, she never faltered, because she saw so clearly that it was its best auxiliary, aiming as it does to so develop the workers that they can be of more service to the cause of missions. Miss DeMeritte regretted that no woman in North Berwick represented the work of the departed in her relations to the church which she loved, as she could not possibly do it justice. In this connection she referred to Mrs. Dexter's love of children, and of her interest in the children at Ocean Park, saying that the 'Children's Room' in the Curtis Home was planned by herself, and then addressed the children of North Berwick as the ones she remembered in her dying moments, and plead with the congregation not to forget the children, but to take up and carry on the work which the deceased had commenced.

"'In summing up the lessons of her life,' the speaker said, 'nothing so aptly expressed her character as *faithfulness*, and the passage, "Be thou faithful unto death and I will give thee a crown of life," seemed closely associated with her memory.'

"The following resolutions passed by the Woman's Bureau at Ocean Park were read by Mrs. G. F. Mosher:—

"*Whereas*, In his all-wise providence, our Heavenly Father has removed our sister, Mrs. Clara E. Dexter, from labor to reward.

"*Resolved*, That we hold in loving memory her social, Christian spirit, believing that in the helpful influences of Ocean Park, especially in those of the Curtis Home, her faithful life and unselfish labor will ever be made manifest.

"*Resolved*, That the generous aid and loving sympathy of

her whom we miss shall be an incentive to more earnest effort in carrying on the work so well begun.

"Resolved, That we extend our heartfelt sympathy to the home circle whose light has thus gone out, devoutly commending them to that tenderness which is infinite.

"Resolved, That a copy of these resolutions be sent to the bereaved husband, the MISSIONARY HELPER, and *Morning Star.*"

POEM.

BY MRS. V. G. RAMSEY.

[Read by Rev. H. F. Wood.]

SHE is gone from the earth, our sister beloved !
And gazing through tears, we follow her flight,
As upward and upward, in gladness and glory,
Like a star in the morning, we lose her in light.

Oh, could we have seen the white wings of the angels
That hastened to meet her and bear her away !
Oh, could we have heard the anthems of welcome
That greeted her ears at the portal of day !

Then the mourner bereaved, in his desolate sorrow,
Would lift up his heart to join in their psalm ;
And his tears, if they fall, would reflect on the future
The bow which enwraps it in promise of calm.

In the dew of the morn, in the bloom of her beauty,
The strength of her young heart was given to God ;
Unselfish and faithful, undaunted and loving,
She followed the path which the Lord Christ had trod.

He led her through sorrow, baptized her in suffering,
"Till the dross was consumed, and the gold was refined,"
And with wonder we saw, in her furnace-tried spirit,
The graces and beauty of Jesus enshrined.

She has gone from the earth ! She is done with its sorrows !
In the glorified city she dwells with the blessed !
And following, steadfast in every temptation,
Through the grace of our Lord, we will share in her rest.

MISSIONARY COSTUMES.

RECEIVED for costume fund :—

Auxiliary, Reading, Michigan.....	\$1 00
Auxiliary, Moosup Valley, R. I.....	1 00
Mission Band, Phillips, Me.....	25
Total.....	\$2 25

Among recent additions to the exercises loaned from the Bureau are two especially arranged for the public monthly or quarterly concert, subjects, "The Field is the World," and "China." We hope ere long to have other heathen countries represented in a similar way. Stamps for return postage should be sent with applications. We beg that persons in charge of missionary meetings and concerts will kindly collect and forward to the Bureau *all* missionary exercises which they find useful in their own meetings. From lack of a little thoughtfulness and care in this direction, much valuable and helpful material is lost. Do not hesitate to send any exercise because it may be old and familiar to you. In another section it may prove fresh and stimulating, and if already in the Bureau *additional copies* are often as serviceable as new material.

Contributions and orders should be forwarded to Miss K. J. Anthony, 40 Summer Street, Providence, R. I.

THE late Mark Hopkins thus began his will: "In making my will I wish first, to express my sense of the great goodness of God to me during a long life, the blessings of which have far exceeded my expectations. Second, I wish to express my unshaken faith in the glorious Gospel of that blessed God as it is revealed by and in Jesus Christ, and my personal acceptance of him as my only ground of hope in passing into the future world, and my prayer is that all my children may accept this Saviour in their hearts and serve him in their lives."

HELPS FOR MONTHLY MEETINGS.

BIBLE READING AND LESSON STUDY.

The Promises concerning the Coming of the Kingdom of Christ upon the Earth.

I. THE CERTAINTY OF ITS COMING.

THE promises in the Scriptures of a kingdom of righteousness, under the scepter of Immanuel, are numerous and explicit; and while those who are "lovers of pleasure more than lovers of God," are satisfied with the world as it is, and infidels openly scoff and say, "Where is the promise of his coming?" true believers "comfort one another" with the gracious words which assure them that he whose right it is will assuredly come to reign visibly over the world he died to redeem.

1. What positive declaration do we find in Dan. 2 : 44?
2. What is said of the peace and prosperity of the kingdom, in Micah 4 : 1-4?
3. What of the safety of the subjects of this kingdom, in Ezek. 34 : 25, and in Isa. 49 : 10-12?
4. What other blessings are promised? (a) Isa. 65 : 17, 21, 25. (b) Isa. 33 : 24.
5. How are the promises confirmed by the oath of God? (a) Isa. 45 : 23. (b) Num. 23 : 19.
6. What did John see in prophetic vision? Rev. 21 : 1-5.
7. What is our duty, professing as we do, to desire the coming and establishment of this kingdom? (a) Rom. 12 : 1, 2. (b) Gal. 6 : 9. (c) 2 Peter 3 : 13, 14.

The Church, the Bride of Christ, is arraying herself for the coming of her Royal Bridegroom. The jewels with which she

is adorned are the souls she wins from the allurements of the world and the darkness of heathenism,—from the dominion of Satan everywhere,—to the kingdom of her God.

The increasing interest and activity in the work of missions is an unmistakable sign that “the kingdom of heaven is at hand.” There have been hindrances, sometimes apparent failures; but of final success and triumph there can be no doubt. Our faith will be strengthened by reviewing the work already accomplished by the help of God, and studying the lives of those who have “turned many to righteousness,” who will “shine as the sun” in the coming kingdom, and “as the stars forever and ever.”—*Lutheran Miss. Journal.*

CHRISTIAN WATCHFULNESS.

AS the sentinel on duty watches for the coming foe, as the sailor on deck watches for the coming danger from storm or breakers, as the watchman watches for the thief who seeks to plunder, as Satan watches for opportunities to sow tares and ruin souls, as the worldling watches for chances to make a bargain, as the pleasure-taker watches for seasons, times, and companies for personal enjoyment, as the lover of knowledge watches all openings for the increasing of his knowledge,—so should the Christian watch for the approach of his enemies, and be prepared for conflict and victory. He should watch for the dangers which beset his passage to the haven of rest, and, by the wisdom which cometh from above, avoid them. He should watch for occasions of usefulness in all ways in his power, for all opportunities of laying up treasure in heaven, for all means of promoting his purity and happiness, for all sources whence may flow an increase in the knowledge of our Lord Jesus Christ. “What I say unto one, I say unto all, Watch!”
—*Bate.*

LIFE is the test of faith.—*F. W. Robertson.*

HOME DEPARTMENT.

OUR HOME BY THE SEA.

BY V. G. RAMSEY.

[Written for the dedication services of Curtis Home.]

OUR home, with its name revered,
Thank God that to us it is given!
For home is a beautiful word,
And sweet, like mother and heaven.
The home of our hearts it shall be,
Where in fullness of joy we will meet
To speak of our Father's love,
And to worship before His feet.

For the Father's love is the crown
That will make our home complete;
When He spreads the regal board
The banquet will be most sweet.
He will feed us with bread from the sky,
And pour us the hallowed wine,
And His smile will be our joy,
As we grow in the strength Divine.

He will call, in His infinite grace,
For even the poorest and least,
And our Royal Brother will come
To sit with us at the feast;
And the love of the loving heart
That bore all our sorrow and pain,
Will beam on us like the sun,
With a light that is endless gain.

And our souls will warm in its glow,
They will melt in its heavenly flame,
Till we know that we dwell in Him,
And are one in His holy name.

And thus our home by the sea
Shall its purpose and hope fulfill,
As we go in the strength of God,
And joyfully do His will.

THE WOMAN'S CONVENTION AT OCEAN PARK.

THE Woman's Convention at Ocean Park opened Monday morning, August 6, with the dedication of Curtis Home. The attractiveness of the Home, in all its appointments, due to the painstaking care of the Finance Committee of the Woman's Bureau, had already interested the dwellers at the Park to the degree that, in spite of the rain, the lecture-room was packed, many, in addition, standing in the front hall. The exercises commenced with the reading of the Scriptures by Mrs. Metcalf of Rhode Island, followed by a dedicatory prayer, earnestly petitioning that this Home might be the dwelling-place of the Spirit, by the Rev. Mr. Curtis, whose name, in memory of his wife, the Home bears. Then the Rev. Mr. Lowden of Portland, Me., in well-chosen words, set forth the relations which the woman's work at the Park bears to the Ocean Park Association. He spoke of this relation as a vital one, each being dependent on the other. His address was a beautiful tribute to man's need of woman and to woman's need of man.

The historical paper on the "Origin, Growth, and Aims of the Woman's Bureau," by Miss DeMeritte of Dover, N. H., reviewed the early work of women in connection with the meetings of the Association, the steps which led to the formation of the Bureau, and to the planning for a home at the Park. The aim of the Bureau she represented as educational, which is quite in harmony with the spirit of the times. She said that this age is insisting on obedience to physical, mental, and spiritual laws, and to enter the spiritual kingdom, which is as real as any other, we must know *all* God's laws, and obey them. Between the object of the Bureau to promote physical, mental, and spiritual

culture, and what ought to be its aim,—to aid in a Christ-like development of character,—she thinks there is a vital connection. In her own words, "If Christ is ever formed within us as a life more real than the life in the flesh, will it not be because we have become obedient to all law, physical, mental, and spiritual?"

After the reading of this paper, the treasurer of the Bureau, Mrs. J. C. Osgood, made a statement of the receipts and expenditures for Curtis Home, which showed that the repairs and furnishings not provided by special contributions, had incurred a debt of about five hundred dollars. As soon as Mrs. Osgood finished her remarks, the Rev. J. J. Hall made an earnest appeal for contributions to supply this deficit. The response by the audience was a generous one, and in a little while three hundred dollars were pledged. These gifts with others will soon wipe out the debt, and Curtis Home will be owned entirely by the Bureau.

The exercises closed with a paper by Mrs. Emily Jordan of Portland, Me., on "Memorial Reminiscences." In it she reviewed the lives of the persons by whom or in whose memory donations to Curtis Home have been made, and for whom the building and rooms have been named. We wish our space would allow us to give the paper in full. We can only mention the names of Patience Gould Curtis, whose name the building bears, of Miss Susan Wyman, who furnished the reception-room, and of Mrs. Abby Stillman, Rev. I. D. Stewart, Mrs. Mary W. Hobbs, Miss Lavina Crawford, Mrs. Sarah S. Corliss, Mrs. Harriet Atwood Newell, Dea. Asa Hutchinson, Rev. Jonathan Woodman, Dea. I. D. Piper, and Nancy Perkins Cheney, for whom the rooms in the second story are named.

"The Missionary Workers' Conference" followed in the afternoon, which is reported in another department of the *HELPER*. In the evening Mrs. Burlingame, the Editor of this magazine, gave a most excellent address in the Temple, on "A New Factor in Government." She first spoke of the elements which

enter into the government of a true home,—masculine and feminine,—and then emphasized the need of both in the State. It was the most admirable defense of so-called “Woman’s Suffrage” for the enlightenment of those who are halting with regard to this subject, of any we have ever heard. We suggest that Mrs. Burlingame be invited to present this question to over-conservative communities, from her standpoint.*

On Tuesday afternoon Dr. Avery of Portland met a closely packed audience in the chapel of the Temple, and read to them a carefully prepared paper on “Hygiene.” In a clear and concise manner she set forth the needs of the body, and how these needs should be met, speaking particularly of the eating habits of children, and of the possibility of educating them in this as well as in other things. She urged the avoidance of hurry in eating, and the need of cheerfulness. After the reading of the paper, the doctor was plied with a variety of questions. Dr. Avery’s coming to the Park for a second time is very much appreciated. We hope greater attention in the future will be given to subjects relating to the care of the body. Tuesday evening Mrs. Mary A. Livermore lectured before a good-sized audience. She is too well-known to need praise. Enough to say that she received the closest attention for nearly an hour and a half, as she pictured her bright “Dream of Tomorrow.” If the world should ever be one-half as delightful as she believes it will become, heaven will truly commence on earth.

In these meetings, as well as in the business meetings, Mrs. E. W. Porter, the first vice-president, in the absence on account of illness of the president, presided in a very acceptable manner. In addition to the regular programme of the Bureau, some very interesting talks were given in Curtis Home, by Mrs. F. S. Mosher of Hillsdale College, on “Woman in Church History.”

Thursday morning the Bureau met for the purpose of organizing under the Act of Incorporation, due notice of such meeting

* Reported for this department by Miss L. A. DeMeritte.

having been previously given. The meeting was held just after the announcement had been made at the Park of the death of the president of the society, Mrs. L. Dexter of North Berwick, Me. Under the circumstances, it was very hard to do what the law required,—to at once re-organize a society without the leadership of one who, more than almost any other woman, had urged its formation, had caught its spirit, and had planned for its development.

After the preliminaries were completed, a constitution was submitted for acceptance. The new constitution proposed to change the name from "Woman's" to "Educational Bureau." This change in name was urged because the Bureau is educational in character, and because men and women *together* ought to take part in and be benefited by its work. It also proposed that the "object" of the Bureau be broadened in its scope, and that the officers be increased in harmony with the growing wants of the society. This constitution was finally adopted, and will appear in due time in the *HELPER*. At an adjourned meeting the officers were elected. Before their election, however, there was an interesting discussion of the question whether men should be included in the list. The one point involved was the much talked of question of "union." Those opposing and those favoring frankly expressed their opinions, the main difference between them being one of practicability. The party which thinks that Ocean Park is a good place to test the possibility of men and women working harmoniously and advantageously together was found by vote to be in the majority. The officers are as follows: president, Mrs. S. A. Porter; vice-presidents, Mrs. F. S. Mosher, Rev. J. A. Lowell, Dr. O. B. Cheney; recording secretary, Mrs. S. C. G. Avery; corresponding secretary, Mrs. F. H. Peckham; treasurer, Mrs. J. C. Osgood; auditor, Mrs. Alice Metcalf; convention committee, Miss L. A. DeMeritte, Rev. L. Dexter, Mrs. A. B. Tourtellot; finance committee, Mrs. L. M. P. Durgin, Mr. M. P. Jordan, Mr. A. L. Russell, Mrs. C. Tapley, Mrs. E. J. Thompson, these constitut-

ing an executive board. Resolutions expressing appreciation of the services of the finance and contribution committees, and of the generosity of the donors to Curtis Home were passed, as well as resolutions in memory of Mrs. Dexter. It was voted that life membership fees and all money contributed for this object shall be reserved as a fund, the interest being used in the work of the Bureau, and that this fund shall be called the "Dexter Memorial Fund." President Cheney and President Mosher were the first to become life-members of the society.

During these meetings, the chairman of the finance committee, Mrs. L. M. P. Durgin, who has given much time to the oversight of the repairs and furnishings of Curtis Home, was greatly missed. She was kept at home by a severe illness, from which it is hoped that, through the kind providence of God, she is recovering. This Bureau, with its new name, has now entered its second stage of growth, and we breathe the prayer that, as its name indicates, it may be an educator,—physically, mentally, and spiritually,—so that to all who may come under its influence, Christ may become more completely life of their life, that out of their fullness other lives may be nourished and saved.

WHAT is needed and really hungered for by so many souls is not a blessing, not this or that state, but the living, indwelling Jesus, taking up his abode, reigning, and controlling the "me" of the whole being. Christ is to be the constant source of supply; not as one to be received, then not again to be thought of; but rather as a reservoir, of ample resources, to which we attach our being, and from its inexhaustible supply all our wants are continually met. Thus dependent, necessarily recognizing him as the supply of all our need, we honor him all the time.

Real faith *rests* in Jesus,—not strains, nor worries, nor frets, but simply rests. "*Christ in you.*"—*Herald of Holiness.*

It is a great deal better to live a holy life than to talk about it. Light-houses don't ring bells and fire cannon to call attention to their shining,—they just shine.—*Moody.*

WORDS FROM HOME WORKERS.

OHIO.

The W. M. S. of the Claridon Auxiliary held their fourth public meeting in connection with the Q. M. at the Claridon church, Saturday evening, July 7. The meeting was called to order by the president, Miss Laura Clendenen. Scripture reading by president; prayer by Mrs. Mack; report of secretary, by Emma Howser; greeting by president; recitation, Hattie Howser; singing, "Over the Ocean Wave;" dialogue; recitation, Ada Retterer; paper, "What can the Women of this Q. M. Do?" by Mrs. Mack; recitation, Orra Howser; singing, "Where are the Harvesters?" dialogue; recitation, "To Girls," Ella Hostetter; reading, "Woman's Work," by Ettie Haines; recitation, Bertha Fletcher; "The Plea of the Nations," by eleven girls; recitation, Cora Wagover; recitation, "A Bit of a Sermon," by Billy Ireby; closing piece, by Clifford Howser; singing, parting hymn; collection, \$5.51; benediction by Rev. Zell.

EMMA HOWSER, *Sec. and Treas.*

MICHIGAN.

The W. M. S. of the Genesee Q. M. held its June session with the Goodrich church. It being our annual meeting, the officers were re-elected. The amount in all raised was \$284.83. We have sent our State treasury \$155.28, and for local work we have raised \$129.62, but we hope to do more in the future than we have in the past. We all had such a grand treat in the presence of Miss Ida Phillips, our returned missionary! We rejoiced, and thanked God for the blessed privilege of taking her by the hand, and of hearing her sweet voice, giving us advice and picturing for us missionary life. She spoke to us Saturday and Sunday evenings, and we all felt we had been greatly benefited by her coming among us, and felt sad when the time came

to say good-by. She organized an Auxiliary society with the Goodrich church. Collections, \$12.00.

E. N. WHEELER, *Sec. and Treas.*

The Woman's Missionary Society of the St. Joseph Valley Yearly Meeting held its fourth annual session with the Yearly Meeting which convened with the West Reading church, May 25, 1888. At the business meeting Saturday afternoon, Mrs. E. French was re-elected president for the ensuing year, and Mrs. Theo. Cook secretary and treasurer. The presence of Miss Ida Phillips added much interest to this meeting.

On Saturday evening, a public meeting was held. The president presided. Mrs. Ada Kennan read selected passages of Scripture, and offered an earnest prayer for the mission work and workers. The treasurer presented her annual report; the receipts for the year were \$214.99. We trust that another year this amount will be more than doubled. Instead of the regular programme, Miss Ida Phillips gave an address on "India and the Mission Work there." The large audience listened with rapt attention. We were pleased and instructed. At the close, a collection of \$7.94 was taken.

Very encouraging reports come from the different Quarterly Meetings. An Auxiliary has been organized at Kinderhook Branch Q. M. At first there were only five members, but in less than three months there were twenty-four earnest workers. The results of Miss Phillips's visits are telling what a noble work she is doing.

The Calhoun and North Branch Society mourns the death of its president, Sister J. C. DeBow, and the serious illness of Sister F. R. Randall casts a gloom over the entire Q. M.; but the sisters are still determined to do what they can for the Master. From present indications, we will be able to send a good report from the Union Quarterly Meeting another year. It is to be hoped the various secretaries and treasurers will be very careful to report all done.

MRS. THEO. COOK, *Sec.*

NEW HAMPSHIRE.

At the February session of the Wolfboro Q. M., held with the Water Village church, a Q. M. Auxiliary of the W. M. S. was organized, with twenty-seven members. A few weeks later nine more names were added. At the June session of Q. M., held at Effingham Falls, five from that church became members. Mrs. L. Given of Wolfboro was elected president of Q. M. S., in place of Mrs. N. A. Avery, who has left the Q. M., and Mrs. Ira Clough of Effingham Falls was elected secretary in place of Mrs. F. B. Parker, resigned.

The last Sabbath in April an Auxiliary was organized in the Water Village church, with seventeen members.



HER MAIDEN SPEECH.

WHY shouldn't she go to the meeting?
This bright little darling of ours,
With face like a sunny May morning,
And sweet as its sweetest flowers?

She'd sit there so "vewy twiet,
And not say one single word!"
No harder task could we give her,
Our gay little singing-bird.

So the brother and sister promised
That "Baby" should "meet with the Band,"

And proudly they entered the chapel,
Each holding her chubby hand.

Through all the reading and prayer,
Such silence her tight lips kept,
They watched her with frequent glances,
To see if the baby slept.

But when each lad and each maiden
Arose, in a few words to tell
Some story of joy or of trial,
In the work they had studied so well,

She thought that the meeting was over,
And she rose, to *her* part of the play;
Delighted, they listened intently
To hear what the baby would say.

With both hands raised high to her head,
And lovingly spread out upon it,
Her clear voice rang out in the stillness,
"I dess *I* have dot a new bonnet!"

—*Children's Work for Children.*

MISSIONARY MICE.

"WHERE is Susie?" said father, as he sat down to supper.
"Coming," answered little Susie, slipping softly into
her place, while mother said:—

"I guess Susie has had on her thinking cap to-day. I don't
know when I have seen her so sober."

Mother was right. Susie had been thinking the same thing
over many times that day. It was much like this:—

"I don't know how I'll ever earn any missionary money, and
I want to give some that is not given to me. Father and mother
are so kind as to pay us for so many things, so we can have
money of our own; but there seems to be nothing I can do.
John has his potato patch, and Will the currants in the south

corner, and Mary washes the dishes. Bennie earns some by driving the cows to and from pasture, and little Kit has to have the paper-rag money, for she is too little to work, and there seems to be nothing left for me since Dr. Lane said it would hurt my back to take care of baby."

"No butter for supper?" said father.

"No," answered mother; "a mouse got in the cream-jar. I don't know what to do about the mice; they are so troublesome. They get into everything; they have been in the closet and cut my shawl, besides mischief everywhere else!"

"Get a cat," said John.

"They catch more young chickens than mice," answered mother.

"Poison them," suggested Will.

"No," said father, "I'm afraid to have it around. I'll get some traps if some of you will attend to them."

"Let me do it," said Susie. "Father, all the rest have been earning missionary money, and there has been nothing for me to do. Pay me a little for every mouse, and I'll keep the traps baited."

"I'll do it," said father; "I'll give five cents apiece for rats, and three cents for mice, and it will pay me better than it does you."

"Rat-catcher!" said Bennie slyly, and when mamma shook her finger, Susie said,—

"I'll catch 'em if I can."

So the traps were bought, and Susie had her work. The rat-traps she set in the barn and corn-crib, the mouse-traps in pantry, cellar, and closet. Every day she made several trips to see them all, and soon her money began to pour in so that father talked of cutting down his price, but Susie would not let him.

Every few days she washed all the traps with hot soap-suds, so that they would be neat and clean; then she broiled scraps of bacon, and toasted bits of cheese to make tempting bait.

Only six weeks, and she had caught twenty-eight mice and thirty-three rats.

Father paid up. What a time she had making the calculation! Three times twenty-eight—eighty-four cents for mice! Five times thirty-three—one dollar and sixty-five cents for rats! Two dollars and forty-nine cents! What a pile! She had to borrow mother's pocket-book to take it to Sunday-school.

Oh, dear, how funny she felt when the teacher read out the names and the amounts given, and told how they all earned their money!

It seemed that everybody opened their eyes when Miss Lee read,—

"Susie Simms, \$2.49. Earned in catching mice and rats."

Oh, what a laugh! And Susie laughed, too, though she felt like crying.

Uncle Jerry could hardly stop laughing, but Susie forgave him, for after Sunday-school he came and said,—

"Susie, don't you want to take the contract at my house? The rats are about to take the place, and we have no youngsters to tend the traps; and your Aunt Lucy is so busy, and I am so lame, I believe it would pay me to pay you to clean them out for us."

"I'll do it," said Susie; "I know mother will let me, and I'm going to tell all the boys and girls to make the mice and rats help the missionaries."—*Our Youth*.

EDITORIAL NOTES.

THE articles that were expected from India for this number did not arrive, and we have the unusual occurrence of an issue of the HELPER with no direct news *from the field*. A fine series of articles is now expected, and as going without a meal is often a good preparation for future enjoyment of food, so our readers will come to the feast of good things with keener appetites on account of a little abstinence. . . . We suppose that it is be-

cause everybody is either having a vacation or entertaining somebody else who is having a vacation, or possibly may be so demoralized by the warm weather as to feel inert, that we have so few *words from home workers* for this number. . . . To some of our readers there may come the temptation to omit reading the long articles in this issue; but we protest against yielding. These articles are on live questions that concern us to-day as a people. They were listened to at Ocean Park with most profound interest. "Yield not to temptation, for yielding is sin." We have other valuable articles of similar character that are awaiting a chance to appear. . . . We missed this year, at the Park, the genial presence of some of our good women whom we have been wont to see there, and it cast a shadow over the brightness to know that they were detained by sickness. Among these were Mrs. J. L. Tourtellotte, our recording secretary, Mrs. Lou Phillips Durgin, who has been so efficient in the work connected with the Curtis Home, and Mrs. C. E. Dexter, since translated to her home in the presence of the King.

CONTRIBUTIONS.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for July, 1888.

MAINE.

Acton and Milton Mills auxiliary, one-half each, H. and F. M.....	\$5 00	New Limerick, Mrs. J. N. Noble, Mrs. Frank Dyer, Miss Nettie I. Bradbury, each \$1.00; Mrs. S. Grant, Mrs. R. Smith, Miss I. James, each 50 c.....	4 50
Aroostook Q. M. auxiliary for F. M.....	10 00	No. Berwick "Good Cheer" Band, 2d ch., one-half each, Miss I. Phillips and Ind. Dep't at Harper's Ferry....	3 00
Biddeford "Busy Gleaners," for Miss Coombs, \$10.00; Mrs. Lightner, \$5.00.....	15 00	North Lebanon auxiliary, for Chaundu Missa with Miss Hooper.....	4 00
East Hebron auxiliary, in L. M. Miss M. Merrill.....	4 00	Portland auxiliary, F. M., \$3.00; Harper's Ferry, \$1.00; Western work, \$1.00.....	5 00
East Otisfield auxiliary, for Bible women with Mrs. Smith.....	4 50	"Willing Workers," Miss I. Phillips's sal. \$5.00; Miss L. Coffin's S. S. class for Miss Coombs's work, \$2.00.....	7 00
Ellsworth Q. M. auxiliary, for Carrie with Mrs. Burkholder	4 15	Saco auxiliary, for Chandball...	18 00
Farmington Q. M. auxiliary, coll. at Temple.....	5 44	Summer auxiliary, for Bible women with Mrs. Smith....	3 00
Kittery Point auxiliary.....	5 00		
Lewiston auxiliary, Main Street church, for Miss Coombs's salary.....	18 06		

NEW HAMPSHIRE.

Concord, Mrs. S. B. Gray for F. M.....	1 50
Concord auxiliary, for Mrs. Lightner's salary.....	5 00
Great Falls auxiliary, for Bessie Peckham Sch. with Miss Coombs and bal. L. M. Miss Lizzie J. Hamilton.....	10 00

VERMONT.

Enosburg Q. M., Mrs. Smith's salary.....	8 00
St. Johnsbury, Mrs. S. A. Henderson for Mrs. Smith's sal.	5 00
South Strafford auxiliary, in connection with the missionary meeting of the Q. M....	11 65

MASSACHUSETTS.

Lowell auxiliary, Paige St. ch..	28 90
Wellesley, Mrs. O. S. Bean, F. M., \$6.00; Harper's Ferry, \$2.00.....	8 00

RHODE ISLAND.

Arlington ch., Miss H. Phillips, \$7.50; Miss Franklin, \$7.50	15 00
Auburn ch., Miss H. Phillips, \$1.50; Miss Franklin, \$1.00	2 50
Barneyville ch., Miss H. Phillips, \$1.00; Miss Franklin, \$1.00.....	2 00
Carolina, Mrs. Alice M. Metcalf for her L. M., and Miss Franklin, \$10.00; General Fund, \$10.00.....	20 00
Georgiaville ch., Miss H. Phillips, \$5.00; Miss Franklin, \$5.00.....	10 00
Greenville auxiliary, Miss H. Phillips.....	10 00
Olneyville auxiliary, Miss H. Phillips, \$10.00; Miss Franklin, \$7.50; Western work, \$7.50.....	25 00
Olneyville, Orrissa miss. band, Miss H. Phillips.....	10 00
Pascoag Young People's Miss. Soc., Miss I. Phillips, 50 c.; Miss Franklin, \$1.50.....	2 00
Providence auxiliary, Greenwich St., Gen. Fund, \$2.00; do. auxiliary, Park St., Miss Franklin, \$2.50; Gen. Fund, \$5.00; bal. L. M. Mrs. C. A. Brayton.....	7 50
Providence, "Little Helpers," Park St., Miss I. Phillips..	10 00
Providence auxiliary, "Roger Williams," Miss H. Phillips, \$10.00; Miss Franklin, \$25.00; Western work, \$2.50	37 50
Providence, Young People's Soc. "Roger Williams," Miss H. Phillips, \$9.37; Miss Franklin, \$9.38.....	18 75

Providence, Miss Lena Fenner, for L. M.; and Miss H. Phillips, \$10.00; Miss Franklin, \$10.00.....	20 00
Providence, "Cheerful Helpers" Greenwich St., Miss H. Phillips, \$5.00; Miss Franklin, \$6.50; Western work, \$5.00.....	16 50
Providence auxiliary, Pond St., Miss H. Phillips, \$2.50; Miss Franklin, \$2.50; Gen. Fund, \$1.25.....	6 25

NEW YORK.

Wirt Center, Mrs. B. M. Worth	50
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PENNSYLVANIA.

Cooperstown, Mrs. S. E. Small, F. M.....	1 00
Conneautville, Julia E. M. Bliss	50

OHIO.

Seneca and Huron auxiliary, H. M., \$3.00; F. M. \$4.65.....	7 65
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MICHIGAN.

Calhoun and North Branch Q. M. coll. for Western work..	2 58
Cook's Prairie, coll. for F. M..	3 02
Cook's Prairie ch. for F. M...	5 00
Cook's Prairie "Cheerful Workers," for Harper's Ferry....	5 00
Cass and Berrien Q. M. aux....	4 25
Genesee Q. M. for F. M.....	21 19
Hillsdale Q. M. auxiliary, for F. M.....	10 00
Oxford Q. M. for F. M.....	2 58
St. Joseph Valley Y. M. auxiliary coll.....	7 94
Union auxiliary, F. M., \$4.00; H. M., \$4.00; Storer College, \$2.00.....	10 00
Van Buren auxiliary, F. M.....	3 88

WISCONSIN.

Evansville, Mr. Hatfield, for Neb. State work.....	10 00
Racine, Mrs. J. S. Hart on L. M. Miss Nellie Hart.....	5 00
Sauk Co. Q. M., for Wis. Dell sch. with Mrs. Smith.....	8 00

MINNESOTA.

Minneapolis "Busy Bees," for Delodi with Miss Coombs..	15 00
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NEBRASKA.

Long Branch Young Folks Soc. for H. M.....	5 18
Pleasant Plain auxiliary, F. M.	5 00

Total..... 541 97

LAURA A. DEMERITTE, Treas.
Dover, N. H.

